FAMILY LIFE

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LOVE OR PERISH!

As he looks back over 40 years of psychiatric practice, says Smiley Blanton, one truth emerges clearly in his mind — the universal need for love. "Whether they think they do or not, all people want love . . . For without love, we lose the will to live. Our mental and physical vitality is impaired, our resistance is lowered, and we succumb to illnesses that often prove fatal. We may escape actual death, but what remains is a meager and barren existence, emotionally so impoverished that we can only be called half alive."

Many people understand love to mean simply love between the sexes. They may try to avoid "loving" because of a fear, or previous experience, that it will get them into difficulties. This fear is based on too narrow a view of life. "Love, in its widest meaning, is simply *an intense, positive interest in an object.*" One of its important aspects is love of self. "This is an aspect often ignored, yet it is of basic importance — for without healthy self-love, one cannot love anyone else."

"Love is all of one piece — from the love of mother and child to the love of sweethearts, husbands and wives, and friends. It is present, too, in the laborer's devotion to his work, in the teacher's solicitude for her pupils, in the physician's dedication to his art. All that heals, cultivates, protects, and inspires — all this is a part of love."

Far from being a turbulent romantic passion to which we occasionally succumb, or an extraordinary event that one may rarely, if ever, experience, "true love shows itself as a harmonious attitude toward life in general. It is a steady, unflinching desire for constructive action which permeates the whole personality. Love is in this sense a basic emotional approach that we must develop in our work, in our relationships with other people, and also in our attitude toward ourselves."

Tracing its origin back to its biological source, Dr. Blanton sees it as an inborn tendency or capacity. Aggressive tendencies are also present and must be diverted into constructive channels. Otherwise life comes to be dominated by hate rather than love. It is the function of the home, the family (and originally the mother) primarily to help the personality to grow in the right direction, — to nourish the love which "in our psychic life, is the great combining force that seeks to join all parts together." Unless it gains primacy, we will be torn apart —

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figuratively speaking.

This does not mean that, in the most favorable circumstances, we can expect to find strife and frustration banished forever from our lives. To think so is neurotic. We must recognize our aggressive impulses, frankly, as a normal part of ourselves, but turn them into constructive actions. We will then seek not to find a neurotic Utopia in a blissful dream of peace; but to become *productive* men and women through the well-directed application of our energies.

If marriage is the most important outlet for at least a large part of our love, why do so many people fail in it? Because love has been used as a disguised vehicle to carry hate, says Dr. Blanton. The "symptoms", the complaints in the divorce petition, are merely masked expressions of profound psychic hostilities whose inception goes back to the hates and resentments of early childhood. They would have been avoided by proper upbringing; they can be cured now, by proper re-education. But people must be realistic. They must not expect love to be maintained at a constant level — it will have its up and downs. "The oscillation between attraction and repulsion is a normal part of every marriage." They must not let self-love become the only kind of love that they can enjoy. They must not be carried away by the dream of a sort of "Heavenly love" which is "purified", "spiritually exalted", in which sensual desire has no part. This is an ethical ideal in some directions; in other directions, e.g., in marriage, it is merely another neurosis.

As a formula for happy marriage, true love between a man and a woman may be defined as a relationship in which each helps to preserve and enlarge the life of the other. "Don't give your love to those who cannot return it", Dr. Blanton therefore warns.

Helpful chapters deal at length with education, both in the home and in the school; with the place of love in the day's work, and with the middle and later years. In a final chapter he discusses lovability. How can we understand our real selves and adjust ourselves to reality? He gives three rules:

1. We must forgive our parents for the injustices — both real and imaginary — we received in childhood. Much of our trouble, which may lead even to mental breakdown, is the result of trying to revenge ourselves on the world for the injuries we think we received in infancy; or of seeking to re-create the dependency which parents unwisely forced on us when they insisted on doing everything for us instead of letting us develop initiative and self-mastery.

2. We must have faith in a universal power greater than man's — the source of life and love.

3. We must accept our own aggressive impulses as a natural and normal part of life. "We all have feelings inside that would shame hell!", declared the gentle Robert Louis Stevenson. "For most of us" Dr. Blanton agrees, "the subterranean mind of man has in the past presented far too frightening a picture to bear any but the most timid scrutiny. In our unconscious lies all the primitive fury of the elements, all the fierceness of the jungle beasts, all the cruelty of the naked savage." Here of

course Dr. Blanton will find himself contradicted vigorously by a popular school of writers which looks on mankind as naturally good — or at least, reasonably good! It holds that the jungle beasts know more about cooperation and the Law of Love than mankind does — at least, they don't make war systematically on their own kind. Far from the "cruelty of the naked savage", they describe the kindliness, the mutual help, which characterize the naked savage. It is at such points as this that the Freudian background of Dr. Blanton's well-written and eloquent book becomes most conspicuous.

He goes on, however, to demand that mankind learn "to accept the psychological truth that *there is no inherently evil side to human nature.*" We must learn to study the nature of these forces within ourselves and look upon them with equanimity if we wish to obtain effective control over them. "To recoil in fear from their elemental power is to become their victim instead of their master. The real 'evil' comes when through wilful ignorance we avoid the truth; the real 'crime' occurs when we fail to use love as the guide which will direct these primitive energies to constructive ends; the real 'immorality' is worked when we allow neurotic guilt to distort their useful power into destructive hate." *Self-discovery, Faith, Truth,* — he concludes, — "through these we bring love into our lives, ourselves become lovable, and so reach out to forge with our fellowmen the enduring bonds that preserve life."

Dr. Blanton's book represents another important contribution to the literature of love. Writers like Pitirim Sorokin have come to it from the side of sociology, men like M. F. Ashley Montagu from the side of anthropology; dozens of others from religion in one or another of its many guises. Since the subject is so large, being in fact co-extensive with life itself, no one approach can provide the last word on the subject. Readers will complain that most of these approaches are too general to guide the man or woman who wants to apply the principles in his daily action. Dr. Blanton has for many years been associated with Norman Vincent Peale in the American Foundation of Religion and Psychiatry, and has been helping his patients personally through that organization. Men who can only read his book, and who want to build up a relation of love with the whole world, will inevitably — in many instances — be worried by fear of exploitation, or anxiety lest they let their "love" for women to whom they are not married, get out of bounds. The general principles would probably give them sound guidance if they were able to interpret and apply them correctly; but the whole educational system, — not least the church, — will have to prepare them, for generations, to tackle this job of interpretation and application.

Meanwhile, no one will seriously doubt that these writers are all looking in the right direction.

LOVE OR PERISH, by Smiley Blanton. Pp. 217 (paper covers, no index), price $1 from Simon and Schuster, 630 Fifth ave., New York 20, N.Y., 1956.)

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LET'S DEVELOP BETTER MEN, by R. H. Schneberger. Pp. 29, price 15c from Tri-State Offset Co., 817 Main st., Cincinnati 2, Ohio.

FAMILY LIFE EDUCATION IN THE SCHOOLS

Whenever and wherever school administrators have considered introducing a family life program into their schools, three fears give them pause: (1) fear of public criticism ("It's too controversial"); (2) uncertainty of procedure in handling the program ("Who's doing it? I need some ideas."); (3) the lack of qualified teachers ("My staff isn't trained for this kind of thing.")

They can dispose of these fears very easily if they know how to do so. Hundreds of communities have done so. To provide the desired answers, the National Association of Secondary School Principals has devoted the Dec., 1955, issue of its *Bulletin* to a survey by Frances Bruce Strain, widely-known author and lecturer in this field, and Chester Lee Eggert, professor of school administration and field services at the University of Florida.

"This country has been overwhelmingly ready for an organized adoption of family life education for more than 50 years," the authors assert, and they support the statement with evidence from many parts of this country. They appear to blame the teacher training colleges for much of the delay in meeting the need; but widespread progress is reported, nevertheless. Chapter IV summarizes the programs of such scattered and representative school systems as those of Winnetka, Ill., Columbia, S.C., Denton, N.C., Tulsa, Okla., Minneapolis, Minn., Corona, Calif. There are literally hundreds of others. Among the states which have developed state-wide programs are Mississippi, Oregon, North Carolina, Utah, New Jersey, New York, and Michigan.

How shall a school system go about meeting its responsibilities in this direction? Family life has no boundaries, neither beginnings nor endings except with life itself, Mrs. Strain points out. The program must therefore be comprehensive, but may well begin with pilot studies which will consolidate public opinion and give the principal and faculty an opportunity to grow steadily without any setbacks. Incidental teaching in the primary grades, incidental and planned teaching at the elementary level, integrated teaching in the junior high school, independent courses in the senior high school, can all be handled easily if an over-all coordinator is allowed to have some authority. Such a responsible head "needs to be familiar with the whole curricular mechanism of the school, its subjects and the potentials of them for family life integration, as well as the personal capacities of teachers to handle family life integration, and she must see to it that those not qualified leave it to those who are. There is nothing more threatening to a new venture of this sort than to permit the over-zealous to step in. Interest and enthusiasm dare not be mistaken for technical training and experience." While facilities for training and experience are not universal, they can be found by anyone who really wants them. The bulletin also mentions that the American Institute of Family Relations is prepared to furnish experts to help any community make a start.

Mrs. Strain and Professor Eggert give numerous outlines, in full detail, of programs running through 12 grades; while they insist at the same time that no two school districts will handle the subject in just the same way. Especially in the later years, they urge that the young people themselves be given a good deal of opportunity to indicate their own needs.

The important subject of community support takes up an entire chapter. A fac-

ulty steering-committee may well start by enlisting the support of the parent-teacher organization. This may in turn sponsor an open meeting to acquaint the lay public with the standards and purposes of family life and sex education—what it is and what it is not. They should in turn be followed by the announcement of a study group sponsored by the school and the PTA. "No matter how few register, the group should start, for it will grow like the green bay tree—if these parents get what they want." The members of the group will not be long in asking, "Why can't our children be having something like this?"

A working library is necessary; a family life council in the community can be a means of interpreting the schools to the public and of protecting the schools from occasional attacks by irresponsible outsiders; guest lecturers can be used occasionally but should be gradually supplanted by the permanent local faculty; individual guidance and counseling must be much more fully available than they are at present. These measures require some persistent effort, but they can not be neglected. "There is nothing any superintendent or school can do for its children and young people, for the homes in its community, that will mean more to all of them than the introduction into their established curricula of materials pertaining to home and family building."

This bulletin, which can be had from the Association (1201 16th st., N.W., Washington 6, D.C.) for $1.50, should be circulated in every community in North America. Its matter-of-fact discussion, its rich details, its wealth of evidence from all sorts of sources, should convince any doubter and inspire those who are already convinced.

Around the World

IN ITALY, a country that is officially Roman Catholic, two-fifth of all voters say they would favor making divorce legal in general; three-fifths would favor making it legal in certain cases. Repeated surveys of public opinion find the number of women who favor divorce is increasing rather steadily from year to year. At present divorce can not be obtained, but in a period of four years the courts granted a total of 20,076 legal separations or annulments.—*Riflessi,* Milan, Dec., 1955.

EIGHTH International Conference on Social Service is scheduled for August 5-10 in Munich, West Germany.

SOVIET party line on education now calls on children to take an active part in the work of the home, as a necessary preparation for their part in the work of the world. Parents are advised, for the same purpose, to let children understand the financial position of the family and have a full share in its management.

IN PUERTO RICO "every mayor of every city and town on the island is constantly under pressure from his constituents to expand the facilities for birth control and sterilization," says Earl Parker Hanson in his recent book, *Transformation* (1955.)

BRITISH STATISTICS reviewed by A. Joe Brayshaw, secretary of the National Marriage Guidance Council in *Family Doctor* (London, Oct., 1955) show that one child in eight is conceived out of marriage. One bride in seven is pregnant on her wedding day and the figure is nearly one in four for those who marry under the age of 21. Early marriages are on the increase, with a resulting high divorce rate. The Registrar General reported that if the 1950 experience continues "then about one in four of the women marrying now at the ages of 16-

18, one in 10 of those marrying aged 19-22, and one in 16 of those marrying at ages 23-27 will have been divorced by the twentieth anniversary of their marriage."

MONTREAL MARRIAGE COUNSELING CENTRE opened its doors on Sept. 7, 1955, after several years of preliminary study and planning by the Council of Social Agencies. Since it is a Red Feather agency, the average fee is about $3,—it is based on a sliding scale from $1 to $25. Mrs. Dorothy Barrier, social worker, says the major troubles are (1) an alcoholic mate, (2) sex disagreement, (3) money squabbles, (4) in-law interference, (5) chronic nagging, (6) religious tensions, (7) neurotic conflicts over child training, (8) promiscuity.

YOUNG P EOPLE, ages 15-24, were queried by a German Institute of Public Opinion, "Would you bring up your own children the way your parents have brought you up? or would you choose some other method?" Nearly three-fourths said they would follow the method their parents used.

PROVINCE OF ONTARIO, Canada, has set up an Adoptions Clearing House to aid the placement of children of minority groups. Child placement organizations list, in its monthly bulletin, any children for whom they have no takers. Prospective parents can study the descriptions of these infants and decide whether they would be interested to investigate personally.

WORKERS' GARDENS have been fostered in France for more than half a century by an organization whose aim was to "serve and consolidate the family by establishing it on its natural foundation: the home and the land." There are now nearly a quarter of a million of such gardens, placed at the disposition of families which will cultivate them for their own benefit, not as a commercial enterprise, and which are expected also to be a playground for the children. The government favors such enterprises even to allowing acquisition of land by condemnation proceedings. Interested organizations held their eleventh international congress in Paris last November. International headquarters are in Luxembourg but the most active of the constituents is La Ligue Francaise du Coin de Terre et du Foyer, 11, rue St-Romain, Paris.

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Educational Notes

DURING 1955, in the Roman Catholic archdiocese of Philadelphia, 6,799 persons attended a series of four lectures for pre-marital instruction. Three of the lectures are given by priests, the fourth by a physician. Rev. James R. Cummiskey, director of the Archdiocesan Family Life Bureau,8509 Tinicum ave., Philadelphia 42, Pa., says there is "unmistakable evidence that more than 75% of those entering marriage do so without sufficient preparation," and he follows this instruction with a "Letter to Newlyweds" every two months during the first year after the wedding. These letters treat of many problems that arise in the first year of marriage: social, economic, psychological, physiological, and religious.

NATIONAL CONFERENCE OF SOCIAL WORK will hold its 83d annual forum in St. Louis, May 20-25.

A FAMILY AFFAIR, is a new film produced by the Mental Health Film Board in cooperation with the Family Service of America. Written and directed by Irving Jacoby who also produced *Angry Boy* and other popular educational films, this is described as "a versatile film with messages for many audiences." It can be rented ($7.50) or bought from the Natl. Assn. for Mental Health, Film

Library, 13 E. 37th st., New York 16, N.Y.

SODOM was not specially distinguished for the cult that bears its name, says Derick Sherwin Bailey in a book on *Homosexuality and the Western Tradition,* published last year in London. Dr. Bailey's study of the subject was made originally as part of a general survey of sex problems by the Church of England. The desire of the Sodomists in Genesis 19:4-11, was to get acquainted with the Angelic Visitors rather than to use them for sexual purposes, he asserts. Lot's status in Sodom was that a "sojourner," and his fault was that he exceeded his civic rights by receiving and entertaining two foreigners who might be hostile. The destruction of Sodom and Gomorrah was historic and due to natural causes, Dr. Bailey asserts, remarking also that it is interesting that none of the Biblical condemnations of homosexuality mentions the Sodom incident.

Children Need Fathers!

Even prolonged temporary absence of the father is reflected in small boys by more feminine behavior, says psychologist Margaret B. McFarland of the University of Pittsburg, reviewing recent research studies in the winter, 1955, issue of the Bulletin of the Natl. Assn. for Nursery Education. She feels that the lack of masculine patterns in the nursery school may be a real detriment to the children, and that some method should be found to remedy this defect. Absence or loss of the father is particularly shown in the researches cited, by diminution of aggressive behavior. This may seem a desirable result to the young teacher or to the harassed mother, but Dr. McFarland points out that many of the future achievements of the boys are dependent on the conservation and constructive use of such aggressiveness. Reports of some women who divorced their husbands, that the children seemed to be better behaved after their father's departure, may perhaps be explained by this consequent feminization, increasing feeling of dependence on the mother, and compensatory increasing sympathy with other children. Such behavior is often interpreted by the mother as "good," while she is sacrificing the boy's chance of developing a normal personality to carry him through the world of men in later years.

"Occupation Children"

Occupation of a foreign land by any soldiery, whether as allies or as conquerors, has always meant the production of illegitimate children; but there are no trustworthy figures on the number of these "occupation babies" produced during World War II and afterward. This is the conclusion of several international organizations that have surveyed or dealt with the problem. In Denmark the number is put at 5500. In Germany at the beginning of 1953 the total was reckoned at 94,000, of which 4,000 were of colored parentage. In Austria the number is given as somewhere near 8,000. For France only the number who claimed American fathers has been published; this was stated to be about 60,000. For the most part the material needs of these children have been met; their moral needs are the cause of anxiety. Special attention is given to the mulatto children in Germany, says Gertrud Srncik in an article in the Vienna *Arbeiter-Zeitung,* to prevent them from growing up to be anti-social. They are taught foreign languages because "at some time in the future their only hope will be to go to some foreign land," says Albert Schweitzer, who has taken an active role in dealing with this problem.

NEW BOOKS IN BRIEF REVIEW

The Minister's Consultation Clinic, ed. by Simon Doniger. Pp. 316, (no index), price $3.95 from Channel Press, 159 North Blvd., Great Neck, N.Y., 1955.

This book is advertised as "a working tool designed to show you how to use psychology in your total ministry", but it should be useful to a much wider group of readers. It is made up of questions submitted to *Pastoral Psychology,* a monthly magazine for Protestant ministers, with answers by a wide variety of experts, some clergymen, some psychiatrists, some psychologists, some marriage counselors, and so on to the number of 95. Sometimes several answer the same question, each taking issue with the expert who has preceded him. This all makes for mental stimulus and helps to make clear the fact that there are usually no simple, pat formulas to use in dealing with a sex delinquent, an alcoholic, or the family of a suicide. Anyone who has to do with human nature will get a great deal from the book.

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A Wife is Many Women, by Doris Fleischman Bernays. Pp. 209, price $3 from Crown Publishers, 419 Fourth ave., New York 16, N.Y., 1955.

Looking back over 33 years of marriage (to a prominent public relations expert), Mrs. Bernays tells of her experiences in dealing with the responsibilities of matrimony which included being "an executive amateur in some 21 specialties about which I knew nothing at all." It is good reading, though she has a tendency to suppose that the activities of a limited social circle in New York City are representative of the whole female sex in the United States. "She has written this book to spotlight the hidden thought of women at work", but there are millions of women at work who will not recognize themselves. This is inevitable; but the average reader, male or female, will find both information and stimulation in her story.

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Six Approaches to Psychotherapy, ed. by James L. McCary and Daniel E. Sheer. Pp. 402, price $3.75 from the Dryden Press, 31 W. 5th st., New York 19, N.Y., 1955.

Evidently intended for graduate students, this book edited by two psychologists at the University of Houston offers accounts of directive and non-directive therapies, psychoanalytic and group therapies, hypnotherapy and psychodrama. Though each section is written by an acknowledged authority, they present little that is new; but are valuable in stressing actual techniques. The introduction and summary are well worth study. In the former, Dr. McCary points out that there are many types of therapy (he lists 56 methods) and says a choice depends both on the needs of the client and of the counselor; in addition several different therapies may be needed, at different times, by a single client. He reproaches the universities for their narrow and doctrinaire teaching. Dr. Sheer points out in the summary that the various therapies get much the same results in the hands of equally experienced and skilful practitioners. Essentially, all methods are forms of training and education. What results do they actually achieve? Surprisingly little in most cases, so far as

studies of many thousands of patients indicate. "Regardless of whether neurotic patients are given custodial care, electric treatment, analytic therapy, or nondirective counseling, about 65 to 70% get 'better'." More refined measures are necessary to discover how much any therapy can offer, that is not duplicated by "spontaneous remission" without specialized methods of treatment.

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MORE THAN PREGNANCY, by Marion Phillips. Pp. 178, price $3 from Coward-McCann, Inc., 210 Madison Avenue, New York 16, N.Y., 1955.

The initial impression of a book is made by its slick paper jacket. This volume is decorated on the front cover by a young woman in a maternity outfit which pops up in front and sticks out unnecessarily. The poor design of the suit is further accentuated by the poor posture of the model who has her feet encased in high-heeled pumps (a well-known and wise taboo for the latter part of pregnancy). She has her knees hyper-extended, tension in her shoulders, and a forward-tilted head. There is not much between the covers to alter the initial impression of incompetence in this publication. Even the title, "More Than Pregnancy" is in itself inept. In choosing it Mrs. Phillips apparently wanted to emphasize her conviction that pregnancy has its psychological as well as its physical aspects. This is a sound purpose. However, an uneven style, confused organization, many errors of information, and an evident need to express personal hostility interfere with her achieving a worthwhile book. The emphasis on the doctor-patient relationship would be more acceptable if it were not for the author's idealization of the physician. The doctor, it seems, can do no wrong. Any difficulty experienced is the fault of the patient. On page 10 and 11 we read: "Doctors are wise to the women who go from one doctor to another. Besides hampering them, they feel it's a reflection on their work . . . and that your attitude is that no one is quite good enough for you." This reviewer's reaction to this is that physicians vary in their adequacy as do other human beings. It is a wise consumer who takes his business away from the one whose performance does not measure up to reasonable standards. Perhaps the most redeeming feature of the whole book is the epilogue which is an expression of a philosophy. If any reader can ignore the errors mingled with a sprinkling of sound ideas, without being confused and frustrated, possibly these last few pages will be remembered. Mary Jane Hungerford, Ph.D.

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HOW TO PREACH TO PEOPLE'S NEEDS, by Edgar N. Jackson. Pp. 190, price $2.75 from Abingdon Press, 810 Broadway, Nashville 2, Tenn., 1956.

Discussion of many problems, with outlines of sermons by many preachers; one chapter is given to family problems. Mr. Jackson is pastor of the Mamaroneck Methodist Church, Mamaroneck, N.Y.

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WHY YOU DO WHAT YOU DO, ed. by Robert N. Linscott and Jess Stein. Pp. 305 (no index), price $3.95 from Random House, 457 Madison ave., New York 22, N.Y., 1956.

This "guide to self-understanding" is a reprint of selections from "22 of the world's greatest psychiatrists and psychoanalysts", from Freud onward. Naturally, it contains a good deal of dogma and unproved assertion, along with much

good information. A discussion of human nature based merely on psychiatry, with little regard to environmental influences or even the normal, healthy self, is far from complete and the book ought to be balanced by the reading of other points of view.

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PSYCHOTHERAPY AND COUNSELING, ed. by Rollo May. Pp. 111 (paper covers, no index), price $3.50 from New York Academy of Sciences, 2 E. 63d st., New York 21, N.Y., 1955.

Are there any differences between psychotherapy and counseling? If so, what? These were the questions proposed to a commission of experts in the fields of medicine, psychology, social work, counseling, and religion, under the general chairmanship of Lawrence K. Frank and Rollo May. The reports of the various sections have a curious air of unreality about them, for the most part. They suggest a process of deductive ratiocination that has little to do with the actual art and ignores the research finding that there is little or no connection between ability in diagnosis and ability in therapy. Lawrence Frank, in summary, remarks that none of the groups has a monopoly on either of these abilities, and that there is evidence that many people "are still relying upon 19th century conceptions of scientific thinking." One of the needs of science, he declares, is not merely to learn but to unlearn.

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SCHOOLS OF PSYCHOANALYTIC THOUGHT, by Ruth L. Monroe. Pp. 670, price $7.50 from the Dryden Press, 31 W. 54th st., New York 19, N.Y., 1955.

"Psychoanalysis" means so many different things to so many different people that students are often confused. Professor Monroe of CCNY outlines Freud's views, describes the most important of the later schools of thought, and adds a critical discussion of each one on her own account. She feels that the "non-libido schools" all neglect some of Freud's basic work to their own detriment. She agrees that it is important to bring psychology and sociology closer together and thinks Eric Fromm has done this better than anyone else. Her book is for the serious student who is willing to assimilate it slowly. Professor Monroe is the widow of psychiatrist John Levy, with whom she wrote *The Happy Family,* popular for nearly 20 years.

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Research Notes

IT IS ESTIMATED that there were 1,532,000 marriages in the U.S. during 1955, compared with about 1,488,000 in 1954 and 1,545,000 in 1953. Ten states and the District of Columbia reported a smaller number of marriages in 1955 than in 1954. The largest decrease — 5.3% — was registered in Arkansas, where marriages have declined sharply for three successive years due to legislation requiring premarital serological tests. For some years to come, it is expected that the annual number of marriages will not vary greatly, the year to year changes being dependent largely on the level of economic conditions.—*Statistical Bulletin* of the Metropolitan Life Ins. Co., Dec., 1955.

STUDYING Mississippi-born Negroes, A. Meier recorded 69% of them as having some American Indian blood. The subject is studied exhaustively by Bentley Glass in the *American Journal of Human Genetics,* Dec., 1955. He points out that a few Indians, 10 generations ago, might have thousands of descendants now, but shows that the amount of Indian inheritance is negligible.

FOR THOSE WHO DEAL WITH YOUNG PEOPLE

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